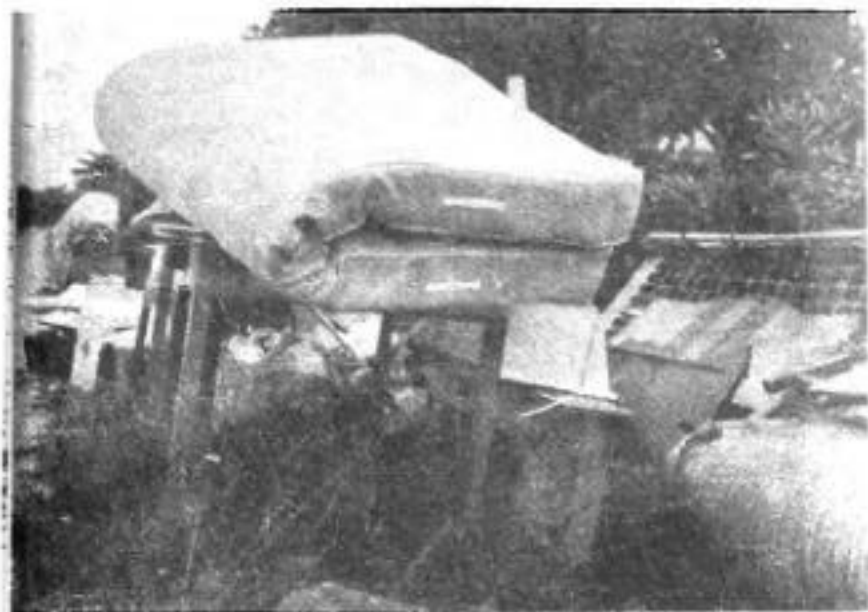




Picture shows furniture and household effects cast out by Ministry of Housing men.

Men of Housing make eviction Raid

By Westmoreland Reporter

Last week Thursday an arm-
ed police and three men from the
Ministry of Housing broke into the
home of Mr. and Mrs. Williams and
his two children in the village of
Hatfield, Westmoreland during the
absence, and removed their be-
longings and dumped them in the
outback.

5 days before, Mr. Williams
had paid £25 to the housing de-
partment which was returned to him
after he occupied the house for 9 years
and since May paid £61 pounds of
arrears. A positive effort of his
willingness to pay.

Although Mr. Williams, an ex-
-siteman and a skilled carpenter,
was unable to find a job until
the end of this year in Westmoreland,
a parish that is almost completely
under the bondage of the W.I.S. co-
-operation system.

Apart from W.I.S. co., a hand-
ful of local and foreign land barons
dominate the parish, among them
the 2 P.N.P. Parliamentary Repre-
-sentatives, Hayden and Henry, who
pay sugar workers men 10 10 and
women 8/6 a day on their cane
-cans.

Added to the quantity the
-lands are under their ownership
this is the example that these
-mentary land barons set for
the proper utilization of land. What
-mean by their commercial ad-
-vancement about "Time for the
-ties of Participation" God he
-is.

The parish is economically
-organised. There are thousands
-employed young and old a-
-le. The greater portion of the po-
-pulation live by scuffling around
-edges of sugar-like flies.

About seven weeks ago some
-in pork was dumped in Smith-
-ck, adjoining Hatfield, and peop-
-from the surrounding area drove
-the crows to get the pork for
-meal. A health inspector des-
-ved a cart that was taking some
-the meat away.

This is the social condition of
-district and the parish that Mr. &
-Williams home was broken into.

Revolutionary Poems Pressure

The following poem is taken
from a selection of "Revolutionary
Poems", published by African You-
-th Move, which has come under the
same suspicion of illegality that
ABENG experienced for some mon-
-ths. Certain King St vendors are a-
-fraid of being arrested for selling
this selection of poetry, probably
because the word REVOLUTION-
-ARY - spans the front cover. There
is nothing illegal about this selection
of poems. Support our cause,
buy this publication for 1/- and de-
-fend it against false rumours.

Support for Biafra

A meeting of over 150 peo-
ple at the Lyndhurst Church Hall
last Friday night passed a resolu-
-tion in support of Biafra. The Bia-
-fran delegates were Professor Kalu
Ezera, Mr. Felix Uzoka and Dr. Oke-
-chukwu. A public discussion on the
Nigerian Civil War and a collection
in aid of the Biafrans then followed.

The resolution called on the
Government and Parliament to "con-
-demn the acts of atrocities and take
up the matter in the United Na-
-tions and further Jamaica should
look to early recognition of Biafra.

A Biafra-Jamaica Society has
been formed as a result of the visit

In Town and Country

BIRTHDAY OF GARVEY IN ACTION

On the 82nd anniversary of
Marcus Garvey's birthday, August
17th, the first St. Ann Black Power
Conference was held at Addison
Park, Browns Town. Over 100 con-
-scious blackmen came together from
districts all over St. Ann, the
parish of Garvey's birth, from King-
-ston, Montego Bay. The day saw im-
-portant discussions about how best
to advance the struggle against the
enemy of black people—American
imperialism and its local house-
-slaves.

The conference started out
with greetings from those brothers
and sisters who were unable to at-
-tend, including Mrs. Amy Jacques
and the Black Solidarity Committee
who were holding a commemoration
at the patron's shrine in King-
-ston.

Garvey's life and work was
briefly recounted. The brothers no-
-ted that some of his main enemies
had been black-skinned people. This
led to the main business of the day—a
discussion on the course of the
struggle in various districts, the
parish and Jamaica as a whole. It
also heard a report on the struggle
in Britain.

The conference stressed the
importance of sufferers self-reliance
and "self-education for self-determi-
-nation". Black intellectuals must
put themselves at the service of
this movement or be regarded as
on the side of the enemy.

Brothers & Sisters also em-
-phasized the importance of identi-
-fying the main enemy—the ultimate
source and bulwark of oppression
in Jamaica. In St. Ann alone that
enemym in alliance with its two party

houseslaves through bauxite was
plundering 60% of the peoples land
while blackmen had to scuffle for
food.

The conference a significant
milestone in the move to black uni-
-ty closed with a programme of
black culture.

The anniversary of Marcus Gar-
-vey's 82nd Birthday drew close to
400 brothers and sisters to the
Shrine of Black Man's National Hero
on Sunday afternoon last.

All man listened to the ringing
notes of speeches about this Great
Black Man. Responded to the re-
-peated calls for Black Man to get
himself together and find his foot
on the road to Black Emancipation,
the same struggle begun forty-five
years ago by Garvey and the same
struggle which began three hundred
years before Garvey.

The gathering heard a statement
read on behalf of Marcus Garvey
Jr. who was absent from the coun-
-try at the time away in the U.S. The
statement, which was read by Bro-
-ther Roy Philbert, announced the
formation of the AFRICAN NATION-
-ALIST UNION, the aims and
objectives of which are:

1. To preach and promulgate the
philosophy of Black Power as that
philosophy is outlined by its origin-
-ator Marcus Garvey.
2. To spread understanding of the
racial ideology of Marcus Garvey
called African Fundamentalism.
3. To make people of African de-
-scend in Jamaica, irrespective of
shade or complexion, aware of them-
-selves as Africans.
4. To study the history, heritage
and culture of African Peoples.
5. To promote the knowledge and

use of Swahili.

6. To stimulate the feeling of brother-
-hood and unity among African
people in Jamaica.

7. To assist in raising the general
educational level of the African
people in Jamaica.

8. To instruct the people in the
urgent need for an African political
party in this country; that is, a party
of the Black people, by the black
people for the black people.

9. To promote co-operative action
among the African people so that
our race may take control of the
economy of their own country.

10. To aid and assist needy and
indigent African brothers whenever
and wherever that is possible.

11. To promote the idea that Jam-
-aica should be an African Republic.

The African Nationalist Union
now takes the place of the transi-
-tional Black Solidarity Committee,
sponsors of the Black assembly at
the Shrine. President of the ANU
is Marcus Garvey Jr., with Brother
Philbert as 1st V.P. and F. A. Curtis
as Secretary.

In Brother Garvey's statement
to the meeting, he said:

"As my father's son I feel that
the time has come when I can no
-longer be silent on issues affecting
my race. In order to express my
views, and those of persons of like
-mind as myself, an Organization
called the AFRICAN NATION-
-ALIST UNION has been formed. The
aims and object of this Organization
are based on the simple concept
that each racial group has the inher-
-ent right to improve its group po-
-sition by group action. That is the
black man has as much right as any
-one else to form his own institut-
-ions, under his own leadership to
achieve Black Power in every sense
of that term.

ABENG

"We want our People to think for themselves"

MARCUS GARVEY



Vol. 1 No. 30 August 23, 1969

Sons of Negus

"Blackman Speaks"
JBC men refuse to broadcast
the SONS OF NEGUS programme
on the grounds that they do not
want the doctrine of divinity of
HIM Haile Selassie to spread. This
discrimination against religious man
is a violation of Article 18 of the
Human Rights Charter.

NOTE: At the said time 'Back
to the Bible', which is a white men
programme, get free speech.

Keep Abeng Blowing!

things to 'member

U.S. to aid Jamaican Defence

N.Y. Times, June 6, 1963.
The State Department
announced today that an agree-
-ment had been concluded in
Kingston, Jamaica, to supply
the former British colony with
"defense articles and defense
services" for legitimate self-
-defense, internal security and
participation in regional col-
-lective defense arrangements.

Black Brothers in the Slave Army eat this!



Robert Taylor tells it...

The following is an interview with Robert Taylor, a Jamaican by birth, who was held in the Sutton Street lock-up for one year and three months on suspicion that he was an alien. Now out on bail, Taylor has to report every two weeks to the police and is to appear in court next November.

WHAT WERE THE REASONS FOR YOUR ARREST?

Yeah...as an alien. Immigration business...stowaway. Say that I was a wanted man. No long story. Just short story. They say I was a wanted man either from Nassau, Trinidad, or America. They sent my picture and finger-prints all about. Then after that they changed it from wanted man to subversive. That's after a year you know.

WHERE DO YOU COME FROM?

Is Africa I defend. I am an African. I don't defend no other country but Africa. I want to go Africa. Long time they hold me in jail. I have to start work and look money cause when they arrest me I lose work and every thing.

HOW DID THEY GET TO ARREST YOU?

Informer-business you know. A man had money that belonged to me. The man feel that I not from this country so he inform on me that I'm alien...So he go to police and Jus' gone with the money.

WHAT KIND OF WORK DID YOU DO?

My profession is barbering but I do wharf-work.

SO YOU TRAVELLED QUITE A LOT

Yes. But the main thing is I want to reach Africa.

WHAT PART OF AFRICA?

That's a hard question you know...Ethiopia, Kenya, Tanzania--any part of Free Africa...Zambia, all over.

WHAT WERE CONDITIONS LIKE IN JAIL?

It's hard. Never had a mattress while I was there. Didn't get sufficient medical attention. Worst food I eat from I born.

ARE YOU A RASTAFARIAN?

Whatever is righteous that I am. If Rasta is righteous I am it. Looking for peace and spirituality.

WHY DO YOU BELIEVE YOU WILL FIND THIS IN AFRICA?

For that's the country where all black man is from. I would feel more at home. I don't see why I should be penalised for such a long time without being committed.

SO YOU'RE OUT ON BAIL NOW?

Yes. November some time I go back to Court. But I'm to check with the police every two weeks between now and then.

I UNDERSTAND TWO GUYANESE WERE IN JAIL WITH YOU?

They were detained on the same charge--alien. They stayed approximately 6 months. One of them whose name was Pereira, his mother paid his passage and the other Ernest Grant, just left a few days ago.

I don't look war with no one. Just want my farm to cultivate and cultivate and live. I don't feel I should be penalised for wanting just those things.

HOW YOU CAME BY SO MANY SCARS ON YOUR HANDS?

Through frustration in jail I cut them up. I had a nail.

HOW DID YOU GET YOUR CASE HEARD?

I heard about Dr. Doonquah. So I wrote him and he came and helped I out. I was sick and couldn't go out. Took all 3 months before they attended to a bad tooth I had. Never got no sunlight or exercise at Central Police Station. I definitely not going back. I don't want to go back. I personally not doing nothing to go back.

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and
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Kingston 81. Telephone 24738

Dare to struggle dare to win

by K. T. KIAN, California.



Brother Malcolm X

One of the main set-backs of the revolutionary movement in our country has been its inability to express itself in a practical sense. We have tended to be much too abstract in our definitions of the problems facing us. It has always been a tendency of the Jamaican intellectual to over-intellectualize the situation thus casting a shadow over the real issue.

As a child I can remember seeing the miserable conditions that the black masses lived under and being ignorant of economic systems as such, I immediately came to the conclusion that we may be an 'inferior' race. Of course, none of my teachers in High School did much to remedy this way of thinking as they seemed to accept this concept also.

Although I eventually gained some-what of a concept of economic systems and how they operated it still remained vague as to how these systems related to us as black people in Jamaica. It was not until I had the great fortune of getting hold of the speeches of Malcolm X that the scales began to fall from my eyes and I began to get a better understanding of our suffering. On his travels to Africa and his observations in the U.S., Latin America and Asia Malcolm saw the incompatibility of Capitalism with the aspirations of the black masses. He saw how the majority of non-white peoples in the world emerging from European Colonialism were turning toward Socialism as a means of regaining their humanity, self-respect and control of their economic resources for the advancement of the people. He pointed out how the bastions of Capitalism, U.S. South Africa, Rhodesia and Western Europe were also the defenders of white supremacy. This led him to conclude that to smash the white power structure we had to smash its economic base which is Capitalism.

Capitalism as a system creates an individual with a dog eat dog mentality, kill my brother if it means putting a few more shillings in my pocket. It encourages black men of higher learning to exploit their brothers who were less

fortunate. It promotes racism and concepts of class superiority.

Those of us who are familiar with the history of Cuba knew that black people did not truly participate actively in the economy of that country before the revolution. Black people were regulated to being the servants and slaves of the rich white Capitalist bosses from the U.S. The Black masses in Jamaica today, are in a similar position and it is our historical duty to change this. The Capitalist system has moulded black students at our institution of higher learning who although aware of the suffering of their black brothers and sisters have refused to take positive action hoping to fight among themselves for the crumbs from the masters' table.

Neo-Colonialism, the latest technique of Capitalism and imperialism seek to preserve its grip by granting so-called independence and using black puppets to cast illusions on the black masses, who are led to believe that with so-called political power we will automatically receive economic power. Under the capitalist system we witness corrupt politicians giving guns to black youths to kill their brothers who are in the same position. Policemen mistreating their brothers rather than protecting them so that they too can put a little more of the masters' crumbs in their pockets, we see black women selling their bodies to the next available sailor to put a little more milk on the table. We see young boys lured into homosexuality for an extra shilling, we see government ministers having twelve houses and fat Swiss-bank accounts while his black brother is forced to sleep in the nearest park. We see the church catering to the privileged classes with a total lack of moral courage to speak out against injustice.

We have seen how hopeless Capitalism is to the general welfare of us as black people and to the realization of our aspirations. Let us now see what socialism means to us.

Socialism means developing a sense of community spirit, working together towards a common purpose, meeting the needs of our people and not for the benefit of a few selfish individuals. Each man putting out his best for the welfare of the group as a whole. We will be able to realize our full potentials as human beings and not as mere existing objects. Socialism means the intellectual and skilled brother coming back to his people who provided him with the chance to acquire them and helping to make their lives more pleasant. Socialism means developing our cultural and spiritual values which are sure to manifest themselves in our day to day relationship with our fellow men. It is customary for the anti-human stooges to call this philosophy alien to the Jamaican people, here we can ask them to explain the presence of their alien white capitalist bosses.

The black man is willing to accommodate any member of any race in our country who desires to work towards this goal. Anyone who opposes our right to be free from economic exploitation should be regarded as our enemy and will be treated as such. We will overcome these obstacles by whatever means are necessary to do so as our heroes Marcus Garvey and Paul Bogle, Cudjoe have demonstrated before us.

The black liberation is inevitable. Dare to struggle, dare to win.

Unite to Strike!

The Service Station Attendants Union News Bulletin, Vol. 1, No. 4, August 15, 1969.

Over the past 3 weeks 12 workers have been dismissed in 8 Stations. By the intervention of the Service Station Attendants Union, all were reinstated back on the job.

In each of the 12 cases the full work force openly told the boss that they were not going to work any longer if their fellow worker was fired. The Boss sensed the Unity of the workers that it was only left for them to put on the picket badges and stand on the picket lines. In three cases when the Union man told the workers that he would be back with the picket signs, the boss called up the workers and told them that all of them must get back to work including those that were fired, for he did not want any strike in his place.

In one case a young lady who was employed as a Chief Pump was told that she short £34 for the week. The Boss insisted that she stole the money and insisted that she pay it back immediately. The poor girl was so worried since the boss threatened to call in the Police and have her arrested.

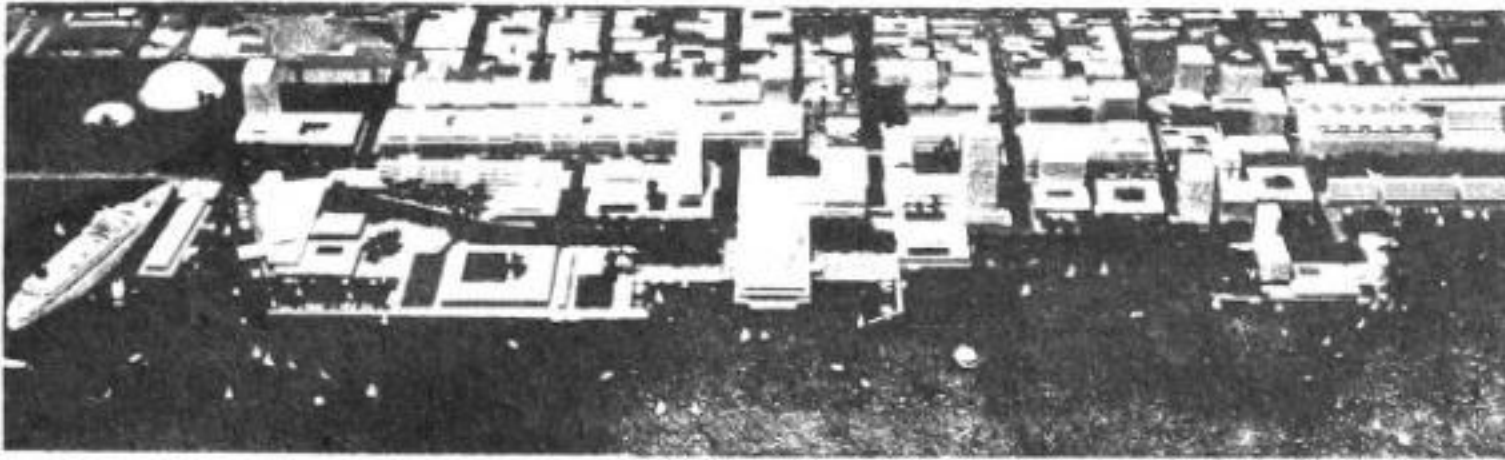
By the intervention of the Union the threat of the Police was removed and she never had to pay back one penny. You can imagine how extremely relieved she was. Many employers are known to borrow monies out of the cash and from the Chief Pump without recording it. Sometimes they even make credits without recording them. Then when the Chief Pump comes on tomorrow he is being told that he is short xxx pounds.

The poor Chief has to go me for weeks without pay. This is a known fact in every Service Station. How are we going to stop these double exploitation that being carried out by the boss?

There is only one way. Your Unity to strike and close down the stations for weeks in defence any worker in the station that is fairly suffering at the wicked hands of the employers. Don't be afraid to call the union any hour, any day or night whenever these things happen. Remember the phone is 224. Write it down on the wall in a wash-room. Remember your motto is: "INJURY TO ONE IS AN INJURY TO ALL".

UNITY IS STRENGTH!
"WITHOUT UNITY THE WORKERS PERISH"

The Cities of Destruction



In their hopeless efforts to delay the revolutionary building of a new society free of the White Imperialists and their Black Puppets, the Shearer-Manley gang continue to promote plans which only hasten their downfall.

The plan for the development of cities in the country parts that Seaga spoke about recently is one such hopeless effort. What is this plan and how will it devour its schemes?

Kingston is getting hotter. The ruling puppets tremble at the wrath of Black Man there. Seaga and his gang want to ease our pressure. He believes that if he can control migration from the country to Kingston, the plundering money-hungry ruling class can rest at night. So they are trying to develop cities in every parish and to put more so-called industry and development in the country.

Granted that they do this to save their skins, will the plan ease suffering? We know better. The political gangsters build towns and encourage factories not to end suffering but to help AMERICAN IMPERIALISM and the local Capitalist Parasite to cheat Black Man and to capture his land and wealth. Black Man to them is only good to starve or be shot.

The development of St. Ann's Bay, Ocho Rios, Falmouth, Montego Bay, Mandeville, Linstead and other major towns will assist the plunder of tourism and bauxite, so instead of cooling Black Man's wrath, it will intensify it. The Black Puppets will only bring the situation that now exists in Kingston, to every part of the island. The exploiters and the white racists will find the struggle everywhere.

Let us see how the struggle cannot be held back. Why can't the Black Gangster-politicians do nothing but deepen the crisis?

The major reason is that they are in the service of the white American imperialist exploiters. Let no one be fooled. The American capitalists and murderers are now in the driver's seat. It is they we must throw out and defeat. In Bauxite and Tourism, Factories, the army, the police, and yes, in the government American imperialism is taking over the reins from dead British Imperialism. But American Imperialism now speeds up and stirs the struggle which will sweep it away and all its local spies and collaborators.

Black Man sees the new enemy at work in the country. Bauxite and factories are showing up the death of British imperialist sugar and agriculture.

American Imperialism has brought

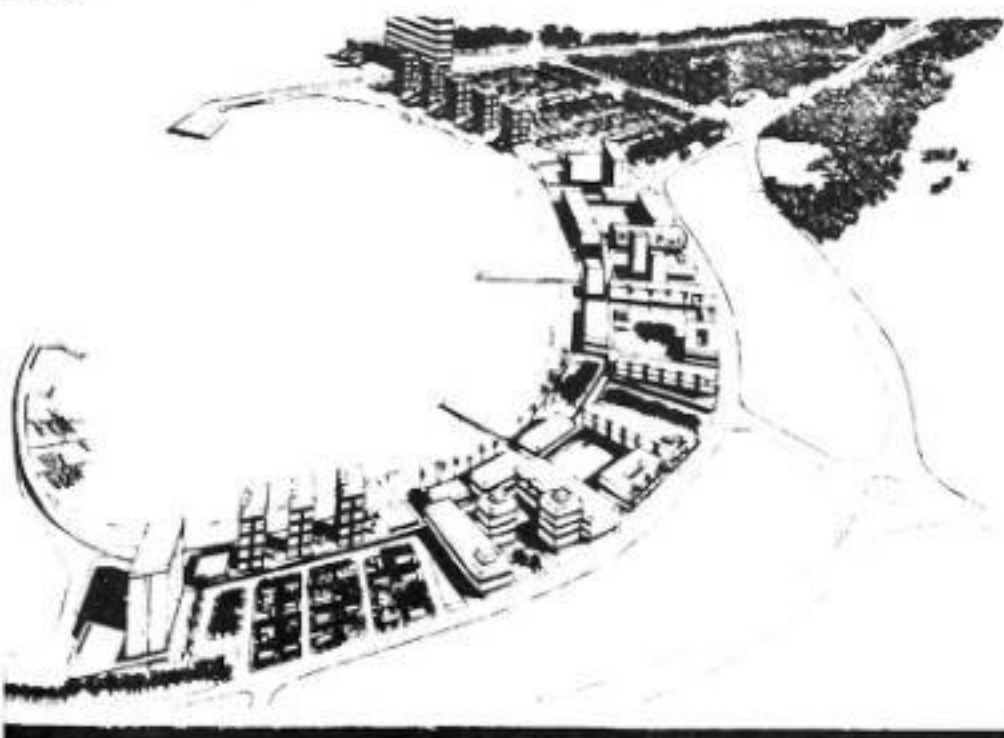
the *Work Conditions* of Kingston to the country, and brings Blackman to rightly spit on degrading sugar and slave labour conditions. At the same time, however, Blackman has got a true sight of the wealth which the White Imperialist Bauxite workers are militant and angry. They see their labour used not to free but to oppress Black Man in the U.S. and Jamaica. Our police are being trained by the same beasts as those who shoot our American black brothers in the back. Bauxite workers know their importance in the struggle to destroy Imperialism.

So if working conditions of Kingston have already spread throughout the island, the plan of the Black Puppets in government will add to this by spreading the Living Conditions of Kingston to every part of the island. This means unemployment, starvation, police brutality and the increase of the arrogant middle and upper class parasites.

Because even now Black Man is brought together in the towns, St. Ann's Bay, Montego Bay, Falmouth, Port Antonio, Mandeville, Sav-La-Mar and others to reason and to prepare the struggle with their oppressors. Cities will only add more fuel to the fire. They have to build these cities to assist American Imperialism and to make more money for the local ruling class. They have to hurry their own destruction.

kingston
palisadoes
port royal
wareika hills
ocho rios
dunns river
seville

Artist's impression of Ocho Rios when re-development is complete



BLOW THE HORN TELL THE PEOPLE

A news item of considerable interest to us here appears on page 12 of The Gleaner, August 1st. Two boys born deformed have been awarded £33,600 by an English High Court Judge, caused by a drug called Thalidomide. Hundreds of cases have reached the Courts and damages assessed.

In our case, 38 overproof is known to cause serious damage to man.

Medical annals list Jamaica as providing a form of neuritis unknown elsewhere which has been named "Central Neuritis of Jamaica." Named with Dr. H.H. Scott's classic report, it would be a simple matter to secure legal compensation for damage done to the unfortunate "Five-Nots" here. The evidence is of the cast iron variety.

The millions of words bewailing our ills and the millions to follow will get us nowhere until the gutters of the Queen's warehouses are drawn down to allow their contents to reach maturity.

Dr. Prince of the UWI said there are about 2,500 inmates at Bellevue. As the newer rum is released the number will be close to 1,000. A far cry from the 600 which an expert firm abroad deemed

ed sufficient—all things being equal

A burden has been placed at your door to inform the public of the damage to their constitutions by ignoring 5 & 6 Geo. v. chap. 46.

Instead of informing the people, the head of the Anglican Church was misguided enough to allow himself to be quoted in the press that "Alcohol is a gift from God". Gleaner of 14.11.60. This illegal rum can be delivered anywhere in the U.K. on payment locally of 88/- per bottle. Gleaner of 15/12/68 Page 28.

Sincerely,
D. MACDONALD.
P.O. Box 100.
Kingston 2.
4th. August, 1969.

I go all the way with his excellency Mr. Stokely Carmichael. To resign from the Black Panthers Party on the grounds that it is cooperating with the so-called white radicals. There is not such a thing as white radicals on the part of the Blackman. The conscious Blackman only have to look at the white man's brutality for the last 400 years, and then he will see that it is futile to

talk about white radicals. So regardless of what David Hilliard has said, in that article of Abeng 12th. about the resignation of Mr. Stokely Carmichael was right. Finally, the Blackman can only win by his own efforts.

I am etc.,
A. L. VASSELL.
The Jamaican Nationalist.
16, Beaconfield Ave.,
Boulevard P.A.
15/7/69.

Like the government and system it so beautifully exposes and excoriates, "Abeng" seems to be going all haywire. A humble judgement this, Mr. Editor, from a humble and ignorant soul.

I am humbly ignorant of the need for or relevance of a celebration in your paper of July 26th of the xvi Anniversary of July 26th... the historic turning-point in Cuba's Revolutionary History.

So, "Abeng" is—in popular parlance—"touting" revolutionaries. Fire. So do I. (I should even hope Sir, that one day I may be described by that so cherished and

honoured term—"revolutionary".)

But, if certain recent reports are true reports that the Cuban revolutionary (!) regime has treated black American revolutionary brothers with scant fraternity (even denying them the right to "tout" Black Awareness!), how am I, ignorant revolutionary aspirant that I am, now to view my erstwhile Divine Trinity—The Cuban Revolutionary Regime, its leader and Third World Revolutionary Oneness? Is not the arch-revolutionary personage of our time and of our hemisphere liable to being called by that most despicable of modern appellations—"reactionary"?

Or, were the reports referred to merely, Sir, the product of Yankee Imperialist sources?

ST. A.

I am a hardworking young man who lives at White Horses District in the Parish of St. Thomas. The only day I have at home is on Sundays, and on that day the majority of the people are at home.

Since you know that everybody would like to have a bath-up and shape-up then have a walk well, the water situation is a disgrace

at a time when you would have water.

The whole district was out of water last Sunday, the 10th, from 7 o'clock in the morning until 9 o'clock at night.

I walked up the street to look for the man responsible for the water in the area and was very fortunate finding him but his condition was like a dog in his vomit. He was drunk and at the same time if I did want water all I had to do was to give him a drink. The reason for this is political. They live so and the same way they work. Please help ABENG. You only I can depend on.

A SUPPORTER.

White Horses.
10. 8. 69.

Keep
Abeng
Blowing!

Police State

Jamaica has become a police state. Since 1966 we have been rapidly moving towards this condition but few have chosen to pay heed to the warning signs. Even today we continue to act as if nothing has happened. The privileged close their eyes to the ugly truth of our condition because they remain largely unaffected by it while the poor and dispossessed who are meekly accept it as a natural part of their condition.

Every day one sees jeep loads of riot squad police in full riot dress and heavily armed with all the paraphernalia of violence. The police break up practically every dance held by sufferers, smashing up furniture and expensive sound system equipment, and arresting dozens of persons whose only crime is that they attended the dance. The arrested persons are usually detained for several hours, roughed up and released without being charged.

Last week two Abeng employees were riding along Olympic Way on a motor cycle. They were stopped by the police and searched. One of the employees was even made to take off his shoes in the pouring rain. This sort of thing is a daily routine for all poor black youths and they know that the slightest attempt to resist these flagrant violations of their humanity is the surest way to wind up at the morgue. And for what? Who cares that another poor black youth has been shot dead by the police? The next day's Gleaner or Star will simply report "it is alleged that he drew a knife from his pocket and stabbed several times at the police" and that is the end of the matter. The inquest, one year later, is a mere foregone conclusion.

A youth dies of concussion in a fall. One year later another youth dies in the same lock-up of a broken neck. The verdict: "no one criminally responsible". Two 12 year old boys are shot dead by policemen. The same result. A man is shot dead in his house and his 8 year old granddaughter's leg is shattered by a bullet allegedly from a policeman's gun. Eight months later the police are still investigating the case. The Director of Prisons, on a whim, shoots at a car's tyre (so he says) and a motorist gets a bullet in the back. Two months later the police are still investigating the case. Not a letter, not even a word of protest from the public in the daily press. Not a question from the opposition. Not a comment from our daily newspaper.

Today, illegal police road-blocks are an everyday event, in town as well as in the countryside. Yet no one complains. Recently a member of the middle class was stopped by the police who described it as "a routine check". They were very polite, and did not attempt to search his car. On the other side of the road about 8 or 10 persons from a truck were forced to line up with their hands above their heads and a dozen or more rifles aimed on their backs. Each one was thoroughly searched before being allowed to re-enter the truck.

This incident is very significant because it demonstrates a technique which is deliberately employed to minimise public awareness of the state of the country. Persons of apparent status are treated courteously and with the minimum of inconvenience while "sufferers" are bullied, harassed and subjected to all kinds of indignities and humiliating treatment. Thus the complacency of the privileged classes, whose protest could provide some check upon arbitrary police action, is allowed to remain undisturbed.

There is no point in saying, as some do, that we have the wrong type of person in the police force. The actions of the police in fact reveal method and discrimination that is consistent only with policy from above. Nor is there any point in saying that there are good policemen and bad policemen. This is but a convenient way of avoiding the real point.

It is not because of bad policemen why we are now a police state. It is because our political system and the corrupt politicians who thrive in it, require that bad policemen should be rewarded for the evil they do. It is because our economic system discriminates against our young people in such a way as to alienate and make potential criminals out of whole classes of them. It is because our social system and its class divisions demands that the police brutalise and suppress all "sufferers" so that the privileged and comfortable classes may continue to live in ease and comfort blissfully ignorant of the squalor and deprivation around them.

The police, in other words, are only the instrument of an outmoded and essentially selfish society which is in the process of crumbling. The absolute authority which the police are permitted to exercise is but the last desperate attempt of an archaic power structure to prevent its complete collapse.

time now... To Work Out

The Politics of Movement

by Blackman

Ever since the first issue ABENG has taken the line that two party politricks represent not the Jamaican people but their enemies—local capitalist merchants and ultimately British-American white-power.

This line is neither a passing mood nor the extremism of a few subversive radicals. It is rooted in the experience of a growing majority of blackman in Jamaica. Understanding this experience is important if we are to work out the politics of forward movement. But see the facts first.

The Pharaoh misgovernment was voted in by a small minority of adults in Jamaica: 220,130 out of about 1 million. This was less than the JLP got in 1959, 1961 and 1962. The PNP's 215,783 was less votes than it had even gotten since 1949. In fact the number of people who turned out to vote in the second election of "Independence" was lower than all previous General Elections (1962, 1961, 1959, 1955, 1949) except the first one in 1944. All this has been happening despite the rapid growth of population since 1944, the right of more people to vote and the vast sums spent by the ruling class parties to persuade blackman to go to the polls. Today the facts show that PNP-JLP politricks is minority politricks in Jamaica.

MORE SUFFERATION, MORE CONSCIOUSNESS

This does not mean that Jamaicans are becoming more apathetic (as the whiteman Gleaner says) or less patriotic. Rather it means that blackman is becoming more conscious of what is for him and what is not for him, less willing to exercise his "democratic right" to cover up parliamentary capitalist dictatorship.

This consciousness based on the experience of growing sufferation despite each new election, despite changes of party leader and MHRs, parish, council representatives. Today more man is probably without work than seven elections ago in 1944. (We don't know; government afraid to publish even cooked-up figures.) Similarly, less of the wealth of black people produce comes to them today than a quarter century ago. The plunder of bauxite is replacing the slavery of sugar. More land is in the hands of white power—blackman keep out! Trespasses will be prosecuted. In St. Ann for instance the American imperialist bauxite companies now own 60% of the peoples land.

Blackman is now sighting that the two-party union government is not for him but for the enemy. The more he sees this, the more force-vigilantes, police, soldier, victimisation, O.A.S. and trickery—political patronage, TV radio Gleaner ads, Africa trips, Arthur Lewis "black power"—is being used either to keep him in place or bring him into what is not for him.

But it is now clear that this set up started and lasted not because blackman had the wrong leaders but because the bourgeois groups had a headstart and were more conscious and organised. He can now see that the 1944 constitution was not demanded by blackman nor designed for him. It was given by the whiteman Moyne to keep blackman quiet after the '38 rebellion and supported by Manley because it meant the chance for brown man to move from house-slave to overseer. Since then Blackman has gone gone down but with the benefit of getting more conscious; brown man has gone up but at the expense of being more tied to whitemen. Everywhere we can see this: less blackman in the House today than in 1944; less power for the MHRs today than yesterday either to prevent death of sugar or the takeover of Bauxite/Tourism.

Every day more scales fall from our eyes. But this very fact spurs on the politicians to employ well-meaning youth to maneuver the new consciousness to their dead cause. Some of these new recruits to the PNP-NWU, JLP-BITU are opportunists and self-seekers. Others however genuinely believe that there is some chance of saving the PNP-JLP minority and of persuading the majority to play politricks once more. With these brothers black power on the move has to be patient. They will free themselves only when they feel the rising current of black history. To see and hear is sometimes not enough.

LEAVE PARTY, JOIN THE PEOPLE.

Youth in the parties must humble themselves—learn from the masses—stop trying to fool them. At this historical stage no brains can get round those educated by sufferation.

Therefore for these brothers blackman says:

(1) Try to bring the PNP-JLP death-bed repentance if you must but learn from failure, don't succumb to it. When it seems that a few men block the way to radical change ask yourself whether it is an accident that these reactionaries are where they are or whether they represent forces which cannot be rooted out from within. More and more you hear the advice—"be practical" recognise it for what it really means—give in to the ruling powers". Know that these men will keep you so long as their blindness tells them that you can do the impossible—bring blackman into the two party union set-up that serves (especially since 1952) local merchants/insurance/ construction parasites and ultimately defends white bauxite/tourism/sugar.

Press relentlessly for change but be prepared to do as much damage to the enemy when he kicks you out as an embarrassment, a failure or a threat to the big man.

(2) Remember that all man is welcome in the black movement. The only qualification is work against the enemy and his houseslaves. You can do this wherever you are—even, sometimes best, in the very heart of Babylon!

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